

PERIODICAL ROOM  
GENERAL LIBRARY  
UNIV. OF MICH.

NOV 11 1941

# CLASSICAL WEEKLY

VOL. 35, NO. 5

November 3, 1941

WHOLE NO. 931

LINGUISTIC INSTITUTE (Salzer)

PREFIXES IN THE TEACHING OF ELEMENTARY LATIN (White)

## REVIEWS

NAUHARDT, Bild des Herrschers in der griechischen Dichtung (*Old-father*); CARMODY, Physiologus Latinus Versio Y (*Santee*); SCHWEITZER, Studien zur Entstehung des Porträts bei den Griechen (*Stuart*); MORROW, Plato's Law of Slavery (*Holtzclaw*); HYLÉN, Studien zu Sulpicius Severus (*Chase*); BRONEER, Lion Monument at Amphipolis (*Fraser*)

## ABSTRACTS OF ARTICLES

## RECENT PUBLICATIONS

JUST  
PUBLISHED

•  
•  
•



THE NEW  
ULLMAN and HENRY  
FIRST YEAR LATIN

LATIN  
FOR AMERICANS

•  
BOOK ONE  
•

Bringing advancements typical of the quality that has maintained ULLMAN AND HENRY in the position of leadership for more than a decade, ever since they pioneered in the modern teaching of high-school Latin.

*For further information and for circular, please write us.*

MACMILLAN

NEW YORK

BOSTON

CHICAGO

DALLAS

ATLANTA

SAN FRANCISCO

# CLASSICAL WEEKLY

Published weekly (each Monday) except in weeks in which there is an academic vacation or Armistice Day, Thanksgiving Day, Christmas, New Year's Day, Washington's Birthday, Easter, or Memorial Day. A volume contains approximately twenty-five issues.

Owner and Publisher: The Classical Association of the Atlantic States. Place of Publication: University of Pittsburgh, 4200 Fifth Avenue, Pittsburgh, Pennsylvania. Printed by The Beaver Printing Company, Greenville, Pennsylvania.

James Stinchcomb, Editor; Jotham Johnson, Associate Editor, University of Pittsburgh, 4200 Fifth Avenue, Pittsburgh, Penna. John F. Gummere, Secretary and Treasurer, 418 South Wycombe Avenue, Lansdowne, Pennsylvania.

Contributing Editors: Lionel Casson, Eugene W. Miller, Charles T. Murphy, Bluma L. Trell, Edna White.

Price, \$2.00 per volume in the Western Hemisphere; elsewhere \$2.50. All subscriptions run by the volume. Single numbers: to subscribers 15 cents, to others 25 cents prepaid (otherwise 25 cents and 35 cents). If affidavit to invoice is required, sixty cents must be added to the subscription price.

Entered as second-class matter October 14, 1938, at the post office at Pittsburgh, Pa., under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1925, authorized October 14, 1938.

Volume 35 contains issues dated: October 6, 13, 20, 27; November 3, 17; December 1, 8, 15 (1941); January 12, 19, 26; February 9, 16; March 2, 9, 16, 23; April 13, 20, 27; May 4, 11, 18; June 1 (1942).

## COMING ATTRACTIONS

### NOVEMBER 10 Seaside Hotel, Atlantic City

#### NEW JERSEY CLASSICAL ASSOCIATION

12:30 P.M. Luncheon in conjunction with Association of Teachers of Modern Languages, Absecon Room

Speaker: Professor Roland Grubb Kent, University of Pennsylvania

Topic: The Importance of Linguistics as a Science to the Public in General

2:40 P.M. Sun Room

Edmund C. Allen, Westfield High School, presiding

Lecturer: Henry T. Wilt, Westhampton Beach, Long Island

Topic: Classical Elements in the World of Tomorrow (illustrated)

Panel Discussion: Latin for Defense

### NOVEMBER 21 Hotel John Marshall, Richmond

#### CLASSICAL ASSOCIATION OF VIRGINIA

President: Professor A. D. Fraser, University of Virginia

1 P. M. Luncheon Meeting

Awarding of Latin Tournament Prizes

### 2 P. M. Papers

Professor John S. Kieffer, St. John's College (Methods of Instruction in the Classics at St. John's College)

Mrs. J. H. Tyree, Richmond (History of the Classical Association of Virginia)

Mrs. W. Alan Peery, Winchester High School (Steering the Latin Course between Scylla and Charybdis)

### NOVEMBER 22 Chalfonte Hotel, Atlantic City

#### CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

President: Professor Moses Hadas, Columbia University

Vice-Presidents: Miss Edna White, Dickinson High School, Jersey City; Miss Juanita M. Downes, Cheltenham High School, Philadelphia

Speakers: Miss Mary L. Hess, Liberty High School, Bethlehem; Mrs. Alice P. Talmadge, Cedar Crest College; Dr. John F. Gummere, William Penn Charter School; Miss Mary E. Van Divort, Senior High School, New Castle.

## LINGUISTIC INSTITUTE

The 1941 Summer Linguistic Institute was held in the pleasant environment of the University of North Carolina, as promised in the announcement in CW 34:242-3. To the formidable array of courses in widely varied fields of linguistic study and the respectable program of new contributions presented at the two-day meeting of the Linguistic Society of America, Professor E. H. Sturtevant gave organization and cohesion through his course, Introduction to Linguistic Science. Psychological and philosophical aspects of language were not neglected; and practical demonstration of the freshness and vitality of much of the material under consideration was seen in the lively discussions which regularly followed his lectures.

Aside from the high quality of instruction in the classrooms, the following items were memorable to one observer: Professor Leonard Bloomfield's lucid exposi-

tion of family relationships among American Indian languages, the exhaustive system of phonetic symbols developed by Professors Bernard Bloch and George Trager, Professor Franklin Edgerton's challenge to etymologists to base their conclusions on sure knowledge of the languages with which they deal. Other subjects treated in lectures or papers included Hittite, Egyptian, Old Persian, Hurrian, Minoan scripts, Pennsylvania German, Missouri French and American dialects of English.

Many teachers of the classics might profitably broaden their linguistic concepts and increase their knowledge of some particular language through the facilities of the Linguistic Institute. It will be held again at the University of North Carolina next Summer.

WILLIAM C. SALYER

WILLIAM PENN CHARTER SCHOOL, PHILADELPHIA

PREFIXES IN THE TEACHING OF ELEMENTARY LATIN

What we commonly call prepositions in Latin were originally and properly adverbs and appropriately used in composition with verbs and adjectives to modify their significance. As adverbs they received their prepositional form through the linguistic changes which took place when they were joined with other words. In this form the adverbial prefix sometimes became separated from the verb and was generalized as a preposition. Reference books give these histories for *ab*, *ob*, and *sub*:

\**apoduco* > \**apduco* (by syncope) > *abduco*  
(by partial assimilation)  
\**opiduco* > \**opduco* > *obduco*  
\**ks-upo-gero* > \**supogero* (by dropping part of  
an unfamiliar combination of consonants) >  
\**supgero* (by syncope) > *subgero* (by partial  
assimilation)

Some of these adverbial prefixes never became separated and generalized and we speak of these as the inseparable prefixes, e.g. *amb-* 'around' as in the word *ambiguus* (*amb-* + *agere*) 'a going around (in uncertainty)'; *dis-* 'apart' as in *dis-cedo* 'go apart, withdraw,' or with a negative force as in *dis-similis* 'unlike.' Before voiced consonants, the *s* of *dis-* is omitted and *i* becomes long by compensatory lengthening as in the word *di-mitto* 'send apart.' Other prefixes of this type are: *in-* 'not' as in *in-territus* 'unafraid'; *re-* (*red-* before vowels) 'back, again', as in *re-duco* 'lead back' and *red-eo* 'go back'; *se-* (*sed-* before vowels) 'aside' or 'away,' as in *se-cedere* 'go apart' and *sed-itio* 'a going aside (for the purpose of revolt).' Edwin Lee Johnson in *Latin Words of Common English*<sup>1</sup> includes in this group *pō* 'aside' of the same origin as *ab* and Greek *ἀπό*, as in the word *ponere* which he says is equal to *pō* + *sinere* 'set aside.'

In compounds these adverbs were used sometimes with their definite and literal meanings, sometimes figuratively, and sometimes with intensive force or for emphasis, e.g. *obteneo* 'hold on to'; *commoveo* 'move thoroughly, arouse'; *convenio* 'come together'; *permagnus* 'very large.'

The study of meanings and their changes often helps one to understand the force of a prefix. In a recent issue of *The Classical Outlook*,<sup>2</sup> Dr. John F. Gummere states that much of the trouble with the meaning of the compounds of *mitto* can be avoided by semantic study. The root meaning is something like 'let go.' If one lets a thing go and has definite ideas about where it is to go, he may be said to be 'sending' it; and if it is a weapon, he is 'throwing' it. Other common meanings of *mitto* are developments of the original meaning. The original helps greatly in the understanding of compounds; *proelium committere* is simply 'to let the battle

go.' Dr. Gummere also explains that the ordinary meaning of *adsistere* is 'to be present,' i.e. 'to stand near.' But, just as our English expression "stand by" (which merely meant "stand close") now means "be ready to help," so *assist* came to mean 'help.'

The joining of these adverbial prefixes to words not only affected the meaning, but also caused consonant and vowel changes and changes of pronunciation. The English word *cupboard*, a compound of *cup* and *board*; shows the very changes that most frequently took place in the making of Latin compounds: the assimilation of consonants and the weakening of unaccented vowels. When the Roman changed *ob-curro* to *occurro* and *direg-tus* to *directus*, he did exactly what we should have done if we had been dealing with *obcur* and *diregt*. *Occurro* in Latin and *occur* in English are both examples of complete assimilation, i.e. making the last consonant of the prefix the same as the initial consonant of the root word. Through the same principle, \**dis-ferre* > *differre*; \**sub-gestus* > *suggestus*; \**ad-captus* > *acceptus*. *Directus* and *direct* are examples of partial assimilation, i.e. changing the last consonant of the prefix to a sound of the same class as the initial consonant of the root word. *Diregtus* became *directus* because voiced *g* changed to voiceless *c* before voiceless *t*. Thus \**in-porto* > *importo* when voiced *n* became voiceless *m* before voiceless *p* and \**con-pello* > *compello*; \**sub-teneo* > *sustineo* when voiced *b* became voiceless *s* before voiceless *t*. It is necessary for us teachers to understand this change if our pupils are to recognize the prefixes in their various forms.

The second change in the word *cupboard*, the weakening of the vowel in the unaccented syllable, occurs frequently in English and Latin alike. We preserve the accented *-or-* in *historical*, but *history*, for most of us, becomes *histery* or *histry*. This principle helps our pupils to recognize the root word to which a prefix has been added and to understand the change in spelling.

In Latin, vowel weakening was caused by primitive Italic stress on the first syllable. When prefixes were added to words *a* > *e* and remained *e* or, under certain conditions, weakened further into *i* or *o* or *u*. For example, \**in-artem* > *inertem*; \**in-saltare* > \**inseltare* > \**insoltare* > *insultare* (*e* before velar *l* > *o* > *u*); and \**con-tango* > \**contengo* > *contingo* (*e* before *g* > *i*). Long vowels never weakened and vowels in words which were compounded in later times when the classical rule of accent had been established did not weaken, e.g. *recapitulare* 'go over the headings'; *infatuare* 'make a fool of.'

Observing that the General Report of the Classical Investigation, on which the teaching of Latin in our schools for the past fifteen years has been based, does not once refer to the teaching of prefixes, I attempted

<sup>1</sup> Boston 1931

<sup>2</sup> 17 (1939-40) 77

to find out the place of the prefix in current thinking about elementary Latin. Only two courses lay open to me in this investigation. It was possible to examine representative statements of teachers about the teaching of prefixes and to examine the textbooks now in use in the schools to see how prefixes are treated in them. For the statements of teachers, I chose the largest available body of literature on Latin pedagogy, the files of *The Classical Journal*, supplemented by several volumes of *CLASSICAL WEEKLY*. For the textbooks, I chose ten in use in Pennsylvania high schools for the courses preparatory to the first reading of Latin literature.

Teachers who have written on the subject indicate that the teaching of prefixes is important because it is associated with the teaching of word formation in both Latin and English, with spelling, and with the ability to master the meaning of words in both languages. Several have said that prefixes should be taught for their usefulness in the study of derivation.

Teachers look on assimilation as the most significant thing to be taught with Latin prefixes and agree on its importance. Professor W. L. Carr in 1928 when he was at the University of Michigan wrote that the teacher should point out to the pupils the Latin spelling of roots, prefixes, and suffixes in commonly misspelled English words derived from Latin. The pupil should analyze words to show their prefixes, roots, and suffixes with special attention to double consonants and assimilation of prefixes.<sup>3</sup> Dr. Lillian B. Lawler studied one million spellings by pupils of seventh, eighth, and ninth grades to see the difficulties of the fifteen hundred English words of Latin origin most frequently used in English.<sup>4</sup> In this study, 75% of the errors charged to lack of knowledge of prefixes might be classified under word formation as they were inconsistent with a knowledge of the principles of assimilation in prefixes.

The textbooks, while they give more space to assimilation than to other principles involved in prefix teaching, vary in their treatment of this fundamental feature of Latin. Two books treat the subject in an appendix; seven devote a lesson to it; one book does not mention assimilation; one book explains assimilation only as applied to six prefixes. None of the books mentions the term "partial assimilation," but one book states that sometimes the last letter of a prefix is not changed to the same letter as that which follows, but to one that can be easily pronounced with it.

The same survey indicates that the intensive force of prefixes is next in importance. Teachers recognize its value in explaining the meaning of both Latin and English words. Paul R. Jenks of Flushing High School, New York City in *Latin Word Formation*<sup>5</sup> said, "Noth-

ing is of greater importance in learning to read Latin than to understand the force of prepositions or particles used in composition, for the number of compound verbs is very large." Professor H. F. Scott, in collaboration with two others, wrote a book, *Language and Its Growth*, in which he stresses the importance of learning prefixes and their exact meanings in the study of English word formation.<sup>6</sup> Mrs. E. L. Parsons of the Peabody Demonstration School, Nashville, states that the pupil should learn to give the exact value to the prefix in translating words and that this as well as other points in connection with prefix teaching is so closely related to English derivatives that it should be taught in connection with them.<sup>7</sup>

The textbook treatment of the intensive force of prefixes varies also. Two books teach the intensive force of all prefixes; two teach this use of *con-* only; one teaches *con-* and *per-*; one teaches *con-*, *ex-*, and *per-*; one does not use the word intensive, but includes the intensive meaning in the vocabulary; three books do not mention this force of prefixes.

Teachers have commented more on assimilation and the intensive force of prefixes than on the two following factors of prefix teaching.

Four textbooks explain the vowel changes which occur in some Latin word when a prefix is joined to a simple word; one book has this explanation of vowel changes in the appendix and three have it in lessons. One book asks the student to notice the changes in the spelling of a list of compound verbs, but does not indicate the changes or teach the principle. Five books omit the principle of vowel changes.

In speaking of the prefixes which do not appear as separate words, three textbooks use the term "inseparable" and explain its meaning; three books indicate the prefixes which are not used as separate words, but do not give them a name; one book has marked the inseparable prefixes as such in the Latin-English vocabulary in the back of the book, but has no explanation of the term; three books do not teach the difference between the prefixes which may be used as separate words and those which may not be used thus.

The textbooks are as varied in their method of presentation and in the number of prefixes as they are in the principles presented; of the six first-year textbooks studied, one does not teach any prefixes (except *pos-* in the formation of the verb *possum*). One book devotes one lesson only to prefixes, and another two lessons. One book teaches the prefixes and their meanings in its vocabularies and the principles in a separate lesson. The author of one of these books made the

<sup>3</sup> *CJ* 24 (1928-9) 149-51; 232

<sup>4</sup> *CJ* 20 (1924-5) 497; 21 (1925-6) 137-45

<sup>5</sup> *A Manual of Latin Word Formation for Secondary Schools*, Boston 1911

<sup>6</sup> Scott, Carr & Wilkinson, *Language and Its Growth*, Chicago 1935, especially 19-21, 205-24

<sup>7</sup> *CJ* 25 (1929-30) 64-7



following statement in "Hints for Teachers" and followed in his book the method he recommended:

English word formation should not be studied by itself in the Latin class; it must come as a sequel to Latin word formation. Furthermore, all word formation, Latin and English, should be introduced at the proper point, e.g. prefix *ad-* should be taken up soon after preposition *ad* has been learned and both Latin and English examples should be used in illustration.

The remaining four books present the material in various parts of the book, but with no system. Only two of the four second-year books teach new prefixes; only one has a thorough review of the first-year work; the others merely have some exercises in which prefixes are used.

The 37 prefixes (including a few which are not prepositions) taught in these ten textbooks can be arranged in order of importance as indicated by the textbook treatment. In nine books we find *in-*, *ob-*, *re-*, and *trans-*. Eight books teach *ab-*, *ad-*, *ante-*, *circum-*, *con-*, *de-*, *dis-*, *ex-*, *in-* (neg.), *inter-*, *per-*, *prae-*, and *pro-*. *Sub-* is presented in seven books. The prefixes given in six books are *contra-*, *se-*, and *super-*. There are four books that teach *intro-*, *post-*, and *pos-*. Three have

*bene-*, *male-*, and *ne-*. Two books teach *bi-*, *extra-*, *intra-*, and *ultra-*, while in only one will be found *multi-*, *non-*, *retro-*, *semi-*, *subter-*, or *un-*.

Of these 37 prefixes in current books, Mr. Jenks, who stressed prefixes with regard to Latin word formation, omitted thirteen (*bene-*, *bi-*, *contra-*, *extra-*, *male-*, *multi-*, *ne-*, *non-*, *pos-*, *retro-*, *subter-*, *ultra-*, and *un-*) and added *ambi-* and *praeter-*. Professor Scott, who lists prefixes which he considers important for English word formation, omits seven (*bene-*, *male-*, *multi-*, *ne-*, *pos-*, *subter-*, and *un-*) and adds *praeter-*, *quadri-*, and *tri-*.

A review of the entire subject shows that a knowledge of the prepositional prefix is of great importance in the study of Latin and yet that the textbook treatment does not give teachers the help they deserve. In view of the practical value of the prefix in the study of language, let us hope that future textbooks can show that their writers are aware of the needs of teachers in this phase of elementary Latin teaching.

ELIZABETH WHITE

JUNIOR HIGH SCHOOL,  
BUTLER, PENNSYLVANIA

## REVIEWS

**Das Bild des Herrschers in der griechischen Dichtung.** By WERNER NAUHARDT. 98 pages. Junker & Dünnhaupt, Berlin 1940 (Neue Deutsche Forschungen, Band 255; Abteilung Klassische Philologie, Band 11) 4.30 M.

The author's net results may be expressed briefly: In Greek epic kings are regarded as descended from Zeus and commissioned by him. When worthy of their destiny they in large measure resemble him. Their authority is absolute, and benefactions are mere acts of grace. This patriarchal society was supplanted by the Polis, in which either an aristocracy or an essentially middle-class democracy dominated. Pindar expects of the head of a state the special virtues of his own class. Even a man who has risen to tyranny by irregular methods can justify his position (and therefore the acts of violence which alone made it possible) by immense and conspicuous services to the commonwealth, which no one else could possibly have rendered. He becomes thereby an architect of security, whose success is further evidence that he is a minister of God; and hence he can be fitted, albeit with a little difficulty, into the aristocratic ideology. But even such a ruler must be at pains constantly to deserve his power, both by his own practice of *aretê*, and by the conspicuous character of his beneficence.

Aeschylus also comes to much the same conclusion as Pindar about the 'tyranny' of Hiero, but his general

attitude is that of the moderately conservative Athenian democracy. For him the relation of the individual to society is the basis for the tragic experience of his sovereigns. Sophocles and Euripides draw the conventional lineaments of the tyrant as a man who acts both in haste and in temper, or even fury. The former contrasts the king with God, the latter psychoanalyzes his monarchs, in particular elaborating a type of superman-dictator who affects to triumph over God, the state, and the accepted standards of morality. The sophistic emancipation has gone so far that even kings are treated as mere individuals in trying circumstances. Admetus, for example, never refers to his duty to live and labor as monarch for his people; he acts merely as a wholly independent agent, in purely personal relations to his parents, his wife, and his guest.

The fourth century, under compelling political and economic circumstances, rapidly reversed the trend. Supported by philosophers and political theorists, the Hellenistic world came back under the sway of the absolute monarch, benefactor (*Euergetes*), savior (*Soter*), and eventually, one might add, as among the Romans, even father of his country (*Pater Patriae*), at first only god-like, but soon enough god-incarnate. Aristocracy and Democracy appear thus as but transient interludes between periods of hard realism. Four glorious but troubled centuries pass by, and once more *ἐκ δὲ Διὸς βασιλῆς*: Callimachus quotes Hesiod with approval.

Particularly valuable are numerous pieces of detail-work, careful interpretations, and stimulating sugges-

tions. Among these I should single out for especial comment the discussion of *δίκη* as more nearly equivalent in Homer to *Schicksal* than to *Pflicht* (20-4); the close relation in concepts of political morality between the *Odyssey* and *Hesiod* (24-6); the convincing interpretation of the celebrated *γένοι' οἷος ἐσσι' μαθόν* (*Pyth.* 2.72) in its particular context (38); the ingenious way in which Pindar fitted Hiero into his aristocratic system (especially 41-2); the ideal of *κόσμος* (a kind of social classification) in Solon (43-4); the character of Zeus in the *Prometheus Bound* (47-8); the eloquent appreciation of Eteocles who deliberately goes to his death in order to lay the curse that through his father's house rested on the state (52-3); the pointing of the moral in the *Antigone* as being wholly against Creon (61-2); the illuminating appreciation of the strangely unpolitical monarch in the *Alcestis*, and how this attitude corresponds with the character of Euripides himself (75-6); and the probably correct interpretation of lines 79-80 of the *Hymn to Zeus* by Callimachus (due essentially to Professor Pohlenz).

Not that one will agree with everything said. For example, I am not convinced that Bacchylides is quite so conventional and colorless as suggested (30, note o); that *χρῆ* regularly means in Aeschylus a kind of *schicksalhafte Pflicht*, while *δεῖ* is applied to a particular *Notwendigkeit*; or that the Attic custom of designating a citizen by his own plus his father's name was a special mark of "Hochschätzung von Tradition und Herkunft" (58), in view of the obvious practicality of such a procedure for mere purposes of identification, as among the Hebrews and the Scandinavians, for example.

This lucid, thoughtful, and provocative study almost arouses amazement when one recalls that it is only a dissertation. Many a mature scholar might well be proud of it, and it is to be hoped that the author, who, when he read his last proof, was "im Felde," may be spared to continue a profession which he already adorns.<sup>1</sup>

And in this connection I feel moved to make a concluding remark. No one can have failed to observe, since the first World War, the remarkable increase in Germany of studies in our field, in large part actually dissertations, which have to do with ethical, political, social, economic, and even almost practical questions of immediate import for the individual, for the group, or both. I mean such things as *Αἰδώς* und verwandte Begriffe;<sup>2</sup> Die Bedeutung von *bonos* und *honestus*;

Der römische Ruhmesgedanke; Zur Geschichte des Ruhmes; *Κλέος, κῆδος, εὖχος*, etc.; Der Tyrannenmord; Ahnenkult im alten Rom; Politik und Gesinnung bei Demosthenes; Der Friedensgedanke in der Antiken Welt;<sup>3</sup> Perduellio;<sup>4</sup> *Ἀνὴρ ἀγαθός*; Der Staatsmann;<sup>5</sup> *Κανόν*;<sup>6</sup> Das Bild der Tyrannen bei Platon; Erziehung und Führung;<sup>7</sup> Aristoteles über Diktatur und Demokratie; Das Ethos der Mesotes; Staatstheoretische Probleme im Rahmen der attischen Tragödie; Libertas; Der Agraarstaat in Platons Gesetzen; Wirtschaft und Gesellschaft im Gedanken der hellenischen Antike; Das antike Naturrecht in sozial-philosophischer Beleuchtung; Platon und die griechische Utopie; Der Begriff des Staatsmannes bei Thukydides; Der verwirklichte Demokratie; Staatsform und Politik; Römische Denker und römischer Staat; Die Autarkie des Aristoteles und der totale Staat; Die Bewertung der Staatsformen in der Antike; Staat und Herrscher des Hellenismus; Der Führergedanke in dem platonischen und aristotelischen Staatslehre; Antikes Führertum; Fundament des Staates: Ein Beitrag zur griechischen Staatstheorie; Das Führerideal des Polybios; Thukydides als politischer Denker; Einzelner und Staat im politischen Denken der Griechen; Das hellenistische Königsideal; Individuum und Staat; Seneca als politischer Erzieher; Wissenschaft und Staatsgesinnung bei Platon; Der Staatsfeind in der römischen Kaiserzeit;<sup>8</sup> Politisches Denken bei Herodot; etc., etc. All these titles suggest a rather serious concern on the part of classicists in that country with the burning and immediately meaningful questions of the hour, and a searching for enlightenment about them in the thought and experience of the past.

With us in the same period the almost typical study runs something like: The Ms. tradition...; De codicum nexu et fide...; The technique of exposition...; De vocalium mutatione...; The syntax of...; The Latinity of...; De licentiis metricis...; The vocabulary of mental deficiency...; Verbs of saying...; The Gorgianic figures...; The fifteen-year indiction cycle...; The *ab urbe condita* construction...; A hitherto unpublished ms...; A study of the lexicography...; The relative chronology of the phonetic changes in...; The position of demonstrative adjectives...; The use of the optative mood...; The vocabulary of...; The syntax of the genitive case in...; The pattern of sound in...; The technique of dialogue...; Word-order in the works of...; Index verborum...; The coordinating particles in...; The later Latin hexameter...; etc., etc. Topics like these do not suggest that over here the tremulous interroga-

<sup>1</sup> The printing is extremely accurate considering the circumstances. Very few mistakes need correction because they are actually confusing. Page 74, n. 1, exchange the first letters in lines two and three; 78, in the quotation from Nestle read "Monarchie" for the first "Demokratie," and 87, n. 1, line 1, read "Königsideal" for "Herrscherideal."

<sup>2</sup> Reviewed in CLASSICAL WEEKLY 32.209-10

<sup>3</sup> Reviewed in CLASSICAL WEEKLY 33.65

<sup>4</sup> Reviewed in CLASSICAL WEEKLY 34.224-5

<sup>5</sup> Reviewed in CLASSICAL WEEKLY 33.17-8

<sup>6</sup> Reviewed in CLASSICAL WEEKLY 31.80

<sup>7</sup> Reviewed in CLASSICAL WEEKLY 31.109

<sup>8</sup> Reviewed in CLASSICAL WEEKLY 30.193-4

tion "What shall I do to be saved?" is being addressed very often to the great figures out of the past of Greece and Rome.

Of course in neither case may we observe more than a general trend, and there are notable exceptions in various quarters of our own country, to which there is no need of making special reference now. Nor have I asserted that the current German attitude is wholly to the good, for the temptation to read the present straight back into the past is very great, and, when one thinks emotionally, is by no means always resisted, too often, of course, with pretty deplorable results. But I *should* like to suggest that at least an occasional act of liaison between classical studies and the truly meaningful problems of our social and personal behavior is apt to give a freshness and realism to our preoccupation with Greek and Roman achievement of which it stands in little less than dire need. For the American professors of Latin and Greek, as Mr. Alvin Johnson once wrote, are "a body of men not distinguished for their capacity to apply their thinking to the vital problems of the time, as the present low state of classical studies attests."

W. A. OLDFATHER

UNIVERSITY OF ILLINOIS

**Physiologus Latinus Versio Y.** Edited by FRANCIS J. CARMODY. Pages 95-134. University of California Press, Berkeley and Los Angeles 1941 (University of California Publications in Classical Philology, Volume 12, No. 7)

In the fourteenth and fifteenth centuries, when the Latin Physiologus was most popular, there were three distinct translations from the Greek. One of them is preserved in a single manuscript which was edited a century ago by Cahier. With a second, Cahier made the error of combining manuscripts from two different versions. Sbordone (1936) did not detect this error, although he did recognize the existence of a third version (Carmody's y) and printed six chapters of it as a specimen. The problem of the relationship of the manuscripts was solved by Carmody in 1939, when he issued the first definitive edition of the second version, based on twenty manuscripts. This edition of the b version, as he called it, was reviewed in CW 33 (1939-40) 54-5.

In his introduction to it, Carmody promised an edition of the third or y version. The work was finished the same year, but appeared in print only last Spring. It was not so great a task as the preparation of b, because fewer manuscripts had to be worked over and their relation was already clear in the editor's mind. The edition of y is as careful as that of b. The two basic manuscripts were examined in full-sized photostatic copies and completely reproduced. A third was studied in microfilm and the principal variants were

recorded. For a fourth, Cahier's transcription was used. The first two are essentially alike. The third and fourth contain only parts of the y version. Although the editor modestly admits that the last two should be examined personally, it is improbable that any significant alteration in the y version will ever be made.

It is Carmody's opinion that the Latin Physiologus is most completely and reliably represented by the y version. But for one who wishes to read the Physiologus for pleasure and for the sake of its content, the b version is preferable. Though there are fifteen fewer chapters in it, little is lost by their omission and much more is gained. The accounts of the animals are more ample, the biblical references more apt, the diction and syntax smoother and more colorful, the Latin is more delightful and easier to read. The style of y is choppy and full of grecisms.

The publication of definitive editions of the b and y versions will perhaps bring Carmody's labors with the Latin Physiologus to an end. But it is our hope that he will offer some further contribution to our knowledge of the Physiologus in general. He states that his studies of the Latin b and y and comparisons with the Ethiopic, Armenian, Syriac and Arabic versions have led him to doubt Sbordone's fourfold classification of the Greek manuscripts. We should like to see these doubts more fully explained.

FREDERICK L. SANTEE

KENYON COLLEGE

**Studien zur Entstehung des Porträts bei den Griechen.** By BERNHARD SCHWEITZER, viii, 67 pages, 15 figures on 4 plates. Hirzel, Leipzig 1940 (Berichte über die Verhandlungen der Sächsischen Akademie der Wissenschaften zu Leipzig, Phil.-hist. Klasse. 91. Band [1939] 4. Heft) 3.20 M.

This monograph is an investigation of the archaic and fifth-century background of Greek portraiture of the fourth century which its author terms a "pre-history of Greek portraiture." Believing with Pfuhl that Greek portraiture did not exist before the fourth century, Schweitzer seeks to show that Greek tradition and thought were opposed to the portrayal of the characteristic features of an individual until the beginning of that century. His method is to examine the evidence that bears on the three factors which he believes responsible for the production of portraiture in the art of any community. These factors are the desire for individual representation, the appreciation of individuality, and the familiarity of the artist with the problems of facial expression. To each a chapter is dedicated. After a brief résumé, the study concludes with a long appendix entitled "Portraits of the Fifth Century?"

The a priori nature of this approach permits the author to avoid the polemical obligations that go with



the acceptance of Pfuhl's views. The numerous attacks on *Die Anfänge der griechischen Bildniskunst* are dismissed on the ground that their authors have an unprecise conception of portraiture and are, at the same time, the victims of wishful thinking because they accept the portraits of fifth-century writers and thinkers as contemporary creations. There is consequently little discussion of the extant portraits.

The most original and valuable contribution is made in the first chapter. Schweitzer's chief instrument in determining the presence or absence of the desire for individual representation is the presence or absence of the first person in inscriptions of statue bases. Though objects of Greek plastic art bear inscriptions in which the first person is used, Greek representations of human beings in the archaic period almost never speak in the first person. The few exceptions are found in Ionia and the islands and are probably the result of Oriental influence. In Attica a different formula was used, a formula which was the rule in Greece of the archaic period. The emphasis is upon the dedication and dedicant, who nearly always speaks in the third person. From this Schweitzer concludes that in Attic art the identity between the statue and the person represented was not felt, that Attic art was hostile to the desire for personal representation before the fourth century.

Unless individual features are considered an expression of the essential character of the person represented, they are not positively evaluated and do not of themselves constitute portraiture. In this way Schweitzer prepares in the second chapter to deal with the many representations of human beings which show unmistakably individual features that are to be found in Greek art prior to the fourth century. He finds that individuality of feature was permitted in three spheres of art only: genre, representation of non-Greeks, and hybrids. Behind each group lay a long tradition of type. The features of their representatives are therefore not individual, but typical. This is, of course, the argument of Pfuhl. Schweitzer's particular contribution is his emphasis upon the importance of the third group, the hybrid Sileni and Centaurs.

In the third chapter the Olympia pediments, Myron's *Marsyas* and the centaurs of the Parthenon are examined with reference to the "Physiognomical Outlook in the Fifth Century." The increasing accuracy in the observation of human features observable after the Persian wars and particularly after 450 is interpreted as the result of undefined forces working counter to the contemptuous attitude of the Greek world of the fifth century toward that which was individual. Technical progress and its possible effect upon the 'physiognomical outlook' is never mentioned. Phidias "gave the decisive impulse in the pre-history of Greek portraiture, for it was he who discovered the autonomy of physiognomical outlook."

In the Appendix, all but two of the numerous portraits attributed to the fifth century are brushed aside. The two which Schweitzer selects for discussion are the portrait of Homer of the so-called Epimenides type, universally dated between 460 and 450, and the self-portrait that Phidias incorporated, according to tradition, in the Amazonomachy carved on the shield of Athena Parthenos. Homer is disposed of by the argument that the replicas of the Epimenides type derive in reality from two different, though closely related, originals of the fourth century which, in turn, were patterned on a lost archetype of the fifth century that was itself for some unspecified reason never directly copied. As for Phidias, the figure identified on the shield as the sculptor is Daedalus. The facial resemblance to himself was introduced by Phidias unconsciously. Contemporaries recognized the unintentional resemblance and thus the legend arose. Since Phidias did not intend to portray himself, the unintentional resemblance does not constitute portraiture.

To the reviewer this reasoning does not justify the question mark that closes the title of the Appendix. And with its removal, even if one accepts the elimination of all other possible fifth-century portraits, it is no longer possible, as Schweitzer himself admits, to argue that Greek portraiture did not exist before 400 B.C.

MERIWETHER STUART

HUNTER COLLEGE

### Plato's Law of Slavery in its Relation to Greek

**Law.** By GLENN R. MORROW. 140 pages. University of Illinois Press, Urbana 1939 (Illinois Studies in Language and Literature, Vol. XXV, No. 3) \$1.50

This is a thorough, careful and scholarly monograph on the place of the slave in Plato's philosophy, based on a searching scrutiny of the legislation in Plato's *Laws*, with additional passages cited from his other writings. The method used is first to expound the details of Plato's slave legislation, then to compare it with Athenian laws on the subject and, finally, with what we can learn of laws regarding the slave class in other Greek states. The last has involved a thorough study of the most recent evidence on Greek slave legislation, archaeological and papyrological. The chapters deal in turn with the relation of master and slave, the protection of the slave's person, the offenses and punishments of slaves, the legal capacity of slaves, the inheritance of slave status, the question of emancipation, the position of freedmen and the determination of disputed status. There is some slight repetition in the various chapters, but not more than is necessary in view of the logical arrangement of the various topics, for one passage from the *Laws* may be significant as determining the philosopher's attitude on several different subjects regarding the slave class. The notes are full, aptly



illustrate each point, and show a thorough acquaintance with both ancient sources and modern scholarship on the subject. In the appendix there is a short discussion of the terms *doulos* and *oiketes*, as well as an exposition of the various meanings of *douleia* as used by Plato. The book concludes with an index of the significant passages from Plato on the subject of slavery and a good general index. The whole work is a model for research scholarship on a somewhat restricted subject.

Dr. Morrow seems to have disproved definitively the view of Ritter and other scholars that Plato secretly disapproved of slavery, did not intend to have the institution in his ideal state, and only admitted it in his old age into the Laws as a concession to current custom. In this regard Dr. Morrow joins the ranks of other modern scholars in exhibiting the importance of the Laws for any complete appraisal of the Platonic philosophy. That Plato was not hostile to slavery might have been gathered even from the Republic, which embodies in so absolute a fashion the principle that the naturally inferior should be ruled by the naturally superior.

Two conclusions resulting from this study seem particularly significant. The first is that the position of the slave class in Sparta, many of whom were public slaves or serfs, seems to influence in no way the Platonic legislation in the Laws. On the other hand there is a close parallel between the type of slavery existing at Athens and the regulations in the Laws, so close that Plato seems to have used the laws of his native city as a rough model in regard to slavery. The philosopher's departure from the Spartan model in this instance weakens somewhat the view that he looked to Spartan institutions as a guide for his political philosophy, and indicates that the political and social institutions of Athens were more influential on Plato's social theory than has been formerly thought.

The second significant point that emerges from this study is that Plato proposed a distinctly harsher treatment of the slave class in the Laws than was usual at Athens or in any other of the Greek states, so far as we can learn from extant evidence. For Plato the slave is less of a legal person, has less protection against his master and other freemen and is punished more harshly than at Athens or in the other Greek states. The freedman is bound more stringently by obligations to his master, his position is less secure, and "there is no known parallel elsewhere in Greece to Plato's adoption of the *deterior condicio*" (128), i.e., that a child, either of whose parents was a slave, must possess only a slave status. The author concludes that Plato's model here was the Athens of an earlier and simpler day, before slaves had won any legal privileges of importance. The one instance in which Plato shows himself more liberal in his treatment of slaves is in his proposal to make a wider use of slave denunciation for crime, rewarding

and protecting them for becoming informers, and thus using them as an agency for law and order. The work shows that Plato was a thorough Greek, to whom slavery was a "natural" institution, without which any society—even an ideal one—was scarcely conceivable.

B. C. HOLTZCLAW

UNIVERSITY OF RICHMOND

**Studien zu Sulpicius Severus.** By PER HYLÉN. xi, 163 pages. Gleerup, Lund 1940 5 kr.

The study of the text tradition of the writings of Sulpicius which have to do with St. Martin of Tours has been a favorite occupation of critics. Manuscripts of the Vita, Dialogues and Epistles fall into two large groups, one of Italian, the other of French origin. But there exists one manuscript, the Dublinensis, which, with true Irish perversity, seems to agree fully with neither tradition. The provenance of the text of the Dublinensis has been a hotly debated question ever since Babut propounded his theory that it represents an earlier form of the text than the continental manuscripts. For Babut maintained that in the fifth century Perpetuus, bishop of Tours, in his desire to further the cult of St. Martin, had a revised text of the works of Sulpicius prepared, from which both the French and the Italian families are descended. This theory has been vigorously disputed by Zellerer and other critics, to whom Hylén gives his support.

But Hylén's work is much more than a discussion of the textual problem I have mentioned. It is a series of essays upon various aspects of Sulpicius's work, including the Chronicle which exists in only one manuscript. This work is a history of the Church from the events of the book of Genesis to the time of the author. Hylén studies the language, grammar and style, with an examination of the traces of classical influence, which was not inconsiderable. He gives a minute analysis of the various types of *clausulae*, both quantitative and accentual, finding that there is considerable evidence of Sulpicius's care in producing such endings, especially in the works dealing with St. Martin. This is contrary to Babut's verdict. Hylén also studies the effect of a search for variety in phrase and diction upon the author's choice of words. He devotes a chapter to a by no means convincing refutation of Babut's theories. The book closes with a long series of discussions of various crucial passages in the text of the Chronicle and the works on St. Martin.

The work is written in German of unusual lucidity; it is furnished with elaborate tables of statistics, which have been admirably printed, as has the whole book. I failed to find any typographical errors, though I may easily have missed some in the long series of citations. It will prove valuable to subsequent scholars as a source of material, for it represents earnest and faithful re-

search, but I fail to find in it a revolutionary contribution to the whole problem of the manuscripts or particularly valuable new suggestions or emendations. It is not convincing in its arguments, but factually it seems quite sound. And it is a little dull.

A. H. CHASE

PHILLIPS ACADEMY, ANDOVER

**The Lion Monument at Amphipolis.** By OSCAR BRONEER. xix, 76 pages, frontispiece, 37 figures, 11 plates. Published for the American School of Classical Studies at Athens by the Harvard University Press, Cambridge 1941 \$2.50

The Amphipolis lion which has, of recent years, strongly impressed the popular imagination was discovered during the Balkan Wars of 1912-3. It was rediscovered and unearthed by a British army in the World War. Two members of the French School at Athens made a preliminary study of the monument in 1930; this was augmented by a more detailed examination undertaken by the School a few years later. Finally, in 1936, the French and American Schools collaborated in a thorough and painstaking scrutiny of the sculpture and its ruined base. Its ultimate object was the restoration of the whole. Much of the credit for the undertaking is to be attributed to the United States Minister to Greece, the Honorable Lincoln McVeagh, who has always been unwearied in promoting archaeological enquiry.

The same year, the task of restoring the lion was entrusted to the Greek sculptor, Andreas Panagiotakes. He began his duties by carrying out the laborious business of casting the component parts, and comparing them, detail by detail, with the corresponding portions of the lion of Chaeronea. His purpose was that of gaining light for restoring the missing lower jaw and the paws of the Amphipolis lion. White cement, tinted so as to resemble the surface of the original marble, now weathered, was employed in the restoration. The undertaking was completed in 1937.

The monument had been constructed on the right bank of the Strymon, with a north and south orientation, and facing the city of Amphipolis that lay over against it. Examination of the ruins shows that the foundation had been laid on a series of small terraces cut into the hillside. The surmounting base was, of course, rectangular in plan, set upon the usual crepidoma, and surmounted by a lesser one on which the lion squatted in that strangely unnatural fashion that appealed so to the Greeks.

The restored structure has been erected on a somewhat smaller scale, both laterally and vertically, than the original. A concrete core is encased in an envelope of marble blocks that are ancient; they were recovered from the bed of the river nearby. In this regard the re-

storers may fall under the displeasure of purists for allowing the original drafting of the stones to remain unaltered—or else for drafting them in the form in which they appear today; the point is not made altogether clear in the book. As it happens, the appearance of the base is Hadrianic, four and a half centuries too late for the statue.

Like the lion of Chaeronea, the Amphipolis lion was constructed of blocks. The lion of Piraeus (now in Venice), bearing the mediaeval runes on his flank, is monolithic—a technique that makes for greater accuracy of design. The sitting attitude of these and many other Greek lions has frequently been impugned as a posture wholly unnatural to the species. Broneer publishes photographs of the circus lion seated on the block, but makes no further progress towards an elucidation of the matter. He generously comes to the defense of the alleged artistic properties of the Amphipolis lion as compared with those of Chaeronea and the Piraeus. One's feeling is that they stand in need of all the apologiae that may be devised. The monster of Chaeronea has been the butt of endless jests these many years. The laughter that is likely to attend the future esthete's, or for that matter commonplace tourist's, visit to the Amphipolitan creature will be truly Homeric, if not Aristophanic. The look of agonized grief on the animal's face is truly portentous.

The circumstances that superinduced the erection of the Chaeronea lion are unknown to us. Broneer follows orthodoxy in regarding it as a memorial to the fallen Thebans of Chaeronea; more likely it was a Macedonian victory monument. The first investigators of the Amphipolis lion overenthusiastically deemed it a permanent memorial of the battle of 422 B.C., when Brasidas and Cleon fell. Broneer clearly demonstrates its association with the early Hellenistic Age, and suggests that the lion may have commemorated the friend of Alexander, Laomedon of Amphipolis, whose tomb Judeich sought long ago to find in the well-known Alexander Sarcophagus of Sidon.

Much of the material relating to the lion monument has been published by the French archaeologists in the *Bulletin de Correspondance Hellénique*. Broneer was commissioned to make known the facts concerning the monument to the English-speaking world and particularly to the large body of donors who made the work of restoration possible. He has made an excellent job of the text—though few of the donors who are not specialists in archaeology will be much edified by the chapters on The Foundation (17-24) and The Superstructure (25-34)—and the illustrations leave nothing to be desired. I notice one slip (58) where the date of Chaeronea is given as 348 B.C. The author is thinking, obviously, of the fall of Olynthus.

A. D. FRASER

UNIVERSITY OF VIRGINIA

ABSTRACTS OF ARTICLES

This department is conducted by Dr. Charles T. Murphy of Princeton University, Princeton, New Jersey. Correspondence concerning abstracts may be addressed to him.

For microprint or photoprint copies of articles abstracted send 1c per page for microprint, or 10c per page for photoprint, plus a service charge of 20c for each item, to Bibliofilm Service, Department of Agriculture Library, Washington, D. C. The Service reserves the right to except material readily available elsewhere.

ANCIENT AUTHORS

**Cicero.** FRIEDRICH SOLMSEN. *New Fragments of Cicero's De re publica.* The sentence *Justitia porro ea virtus est quae suum cuique tribuit* in Augustine's *De civ. Dei* (19.21) is a quotation from *De re publica* 3. The passing description of earthly sapientia in *De civ. Dei* 20 seems to be likewise from the *De re publica*. CPh 35 (1940) 423-4 (Sutherland)

**Dionysius.** S. F. BONNER. *Three Notes on the Scripta Rhetorica of Dionysius.* Proposed emendations for *De Lysia*, c.6=1.14 U. -R (read *λεπτῶς* for *λευκῶς*); *Ep. ad Amm.* 1, c.2=1.259 (read *ἐπιγινόμενος* for *γινόμενος*); *De Comp. Verb.* c.6=2.28 (put a question mark after the phrase *καὶ πῶς οὐκ ἄμεινον* and include it in the parenthesis that follows). CR 54 (1940) 183-4 (F. Jones)

**Erasmus.** C. R. THOMPSON. *Erasmus' Translation of Lucian's Longaevi.* History and text of the work recovered in 1933. CPh 35 (1940) 397-415 (Sutherland)

**Euripides.** H. G. MULLENS. *The Meaning of Euripides' 'Orestes'.* An analysis of the play in the terms of modern drama. CQ 34 (1940) 153-8 (W. Wallace)

— RODNEY S. YOUNG. *ΑΝΤΙΠΗΞ: A Note on the Ion of Euripides.* The *ἀντίπηξ* was a large round wicker basket with a lid, like those shown in ancient works of art. Ill. *Hesperia* 10 (1941) 138-42 (Durham)

**Herodotus.** EUGENE S. MCCARTNEY. *Engineering Superstitions Comparable to that Recorded by Herodotus 1.174.* Instances of the prejudice against plowing, mining, digging canals etc. as desecration. CPh 35 (1940) 416-20 (Sutherland)

— H. J. ROSE. *Some Herodotean Rationalisms.* Some of Herodotus' stories are clearly rationalizations, either by the author or by his source, of popular legends which seemed to contain a germ of truth but to be incredible in their existing form. Such manifestly is his story of how Gyges obtained the throne of Lydia; Plato's version of the same story (*Rep.* 359f.) has all the elements of folklore, while Herodotus leaves out the magic. In this way the story that a woman named Phye was dressed up by the plotters of Peisistratus' return to Athens as the goddess Athena leading the tyrant home is probably an attempted explanation of a current legend. And Herodotus fails to recognize that Xerxes' flogging of the Hellespont is a piece of sympathetic magic, and not the mad display of overweening pride which he makes it. CQ 34 (1940) 78-84 (W. Wallace)

**Statius.** D. S. ROBERTSON. *The Food of Achilles.* The account in Statius (*Achilleis*, 2.96ff.) of the young Achilles sucking the marrow from a still-living she-wolf is not a Roman addition to the legend but like the other details of the hero's diet goes back to an early Greek

source. Nemean 3.43-52, if correctly read, shows that Pindar was familiar with the story but chose to suppress it.

CR 54 (1940) 177-80

(F. Jones)

ART. ARCHAEOLOGY

DANIEL, JOHN FRANKLIN. *Prolegomena to the Cypro-Minoan Script.* The researches of Evans and Sayce showed that the Cypro-Minoan script was a provincial offshoot of the Minoan linear script, and the intermediary between it and the Classical Cypriote syllabary. Because of scarcity of material it has hitherto been little used in the attempts to fix the sound values of Minoan signs by equation with signs of the Classical syllabary, but the addition of recent material and notably the 86 new inscriptions from Kourion here published in an appendix, provide a total of 185 inscriptions from the Late Bronze Age in Cyprus, and 110 different signs. The elaborate classification here made assigns 101 inscriptions, with 73 signs, to the Cypro-Minoan class. The evidence from Kourion indicates that the script was in use from about 1500 to 1150 B.C. and that it derived directly from Minoan linear script A, with no Helladic influence. Of the 36 signs which derived from Minoan, 20 survived into the later Cypriote syllabary; the numerals also are from the Minoan. However, the existence of signs which have no Minoan counterparts indicates that they were invented to represent sounds that did not exist in Minoan; the Cypro-Minoan language was not, therefore, Minoan, as Ventris assumed. A second appendix lists all the graphic signs, Cypro-Minoan or other, found from Bronze Age Cyprus. Ill. *AJA* 45 (1941) 249-82 (Walton)

HILL, DOROTHY KENT. *Sculpture Newly Exhibited in Baltimore.* Description of two pieces now on permanent exhibition at the Walters Art Gallery. 1. The only American example of an Amazon of the "Capitoline" type; a work of medium quality, but unique in that there is no wound represented on the right breast. 2. A fine replica of the head of the "Hera Borghese", though with considerable restorations. Ill. *AJA* 45 (1941) 153-8 (Walton)

SCHWABACHER, W. *Hellenistische Reliefkeramik im Kerameikos.* An exhaustive classification of the decoration used for this type of ware of Athenian manufacture, as found in the Kerameikos, with parallels from other finds in Athens and other centers. The main types are: 1. figures derived from statuary groups; 2. heraldic figures, arranged antithetically; 3. hunting scenes; 4. single figures; 5. decorative patterns of various types. Ill.

*AJA* 45 (1941) 182-228

(Walton)

WEITZMANN, KURT. *A Tabula Odysseaca.* Identification of a tablet, now in the Museo Sacro of the Vatican, as a pictorial representation of the Odyssey. The large central panel depicts Poseidon riding on a dolphin. The 24 small panels which surrounded the central figure were arranged in the same order as those on the Great Tabula of the Museo Capitolino; 14 panels survive almost intact, though much worn. The scenes are almost invariably taken from the beginning of the several books, and in general portray the action faithfully, except for certain conventional devices. It is suggested that the artist drew upon a large collection of illustrations for the Odyssey, presumably published in a papyrus roll. This, however, is the only surviving Tabula with an extensive cycle from the Odyssey. Ill.

*AJA* 45 (1941) 166-81

(Walton)



## RECENT PUBLICATIONS

Compiled by Lionel Casson and Bluma L. Trell from the American, British, French and German weekly, and Italian monthly, bibliographical publications, and from books received at the editorial offices. Prices have not been confirmed.

## PLATO. ARISTOTLE

**Aristotle.** MARTIN GRABMANN. Die Sophismaliteratur des 12. und 13. Jahrhunderts mit Textausgabe eines Sophisma des Boethius von Dacien. Ein Beitr. zur Geschichte d. Einwirkens d. Aristotelischen Logik auf d. Ausgestaltg d. mittelalterl. philos. Disputation. viii, 98 pages. Aschendorff, Münster 1940 (Beiträge zur Geschichte d. Philosophie u. Theologie d. Mittelalters. Bd 36, H. 1) 4.50 M.

— D. LOENEN. Het cultuurideaal van Aristoteles. 20 pages. Van Gorcum, Assen 1940 \$ .75 fl.

— NOLTE, A. Het godsbegrip bij Aristoteles. iii, 199 pages. Dekker & Van de Vegt, Nijmegen 1940 3.50 fl.

**Plato.** FRIEDRICH SOLMSSEN. Plato's Theology. Cornell University Press, Ithaca 1941 (Cornell Studies in Classical Philology, Volume XXVII) \$2.50

— WERNER WEYERSBURG. Die Idee der Gerechtigkeit und der ständische Gedanke in Platons "Staat". 79 pages. Lengericher Handelsdr., Lengerich i. W. 1939 (Dissertation)

## BIBLICAL STUDIES

BARNETT, ALBERT EDWARD. Paul Becomes a Literary Influence. Foreword by EDGAR J. GOODSPEED. 290 pages. University of Chicago Press, Chicago 1941 \$2.50

GOODSPEED, EDGAR JOHNSON. How Came the Bible? 148 pages. Abingdon-Cokesbury, New York 1940 \$1.50

GREIJNDANUS, S. Het Grieksch. De authentieke tekst voor de exegese van het Nieuwe Testament. 28 pages. J. H. Kok, Kampen 1940 0.90 fl.

KONING, J. DE. Studien over de El-Amarna-brieven en het Oude-Testament inzonderheid uit historisch oogpunt. 557 pages. W. D. Meinema, Delft 1940 6.90 fl.

KORTLEITNER, FRANCISCUS XAVERIUS. Quae rationes veteri testamento cum Hellenismo intercesserint. 80 pages. Rauch, Innsbruck 1940 (Commentationes biblicae, 15) 2.50 M.

NÖTSCHER, FRIEDRICH. Biblische Altertumskunde. xviii, 392 pages, 48 plates. Hanstein, Bonn 1940 (Die Heilige Schrift d. Alten Testamentes. Erg. Bd 3) 17 M.

RIESSLER, PAUL. Erklärung von Textschwierigkeiten des Alten Testaments. Nach d. Tode d. Verf. hrsg. v. FRIDOLIN STIER. viii, 143 pages. Matthias-Grünwald-Verlag, Mainz 1939 5 M.

SMITH, JOHN MERLIN POWIS. The Prophets and Their Times. Second edition, revised by WILLIAM A. IRWIN. 359 pages. University of Chicago Press, Chicago 1941 \$2.50

SWENSEN, RUSSEL B. New Testament Literature. A Study for College Students. 117 pages. L. D. S. Department of Education, Salt Lake City 1940 \$0.75

WUEST, KENNETH S. Bypaths in the Greek New Testament for the English Reader. 127 pages. Eerdmans, Grand Rapids 1940 \$1

ALSO THE FOLLOWING VOLUMES OF THE MOFFATT NEW TESTAMENT COMMENTARY, HODGE & STOUGHTON, LONDON 1941, 10s. 6d. EACH:

**Colossians, Philemon and Ephesians.** E. F. SCOTT.

**I Corinthians.** JAMES MOFFATT.

**II Corinthians.** R. H. STRACHAN.

**Galatians.** G. S. DUNCAN.

**General Epistles.** JAMES MOFFATT.

**Hebrews.** T. H. ROBINSON.

**John.** C. H. C. MACGREGOR.

**Mark.** B. HARVIE BRANSCOMB.

**Matthew.** T. H. ROBINSON.

**Pastoral Epistles.** E. F. SCOTT.

**Philippians.** J. H. MICHAEL.

**Romans.** C. H. DODD.

## MEDIAEVAL STUDIES

LIND, L. R. Medieval Latin Studies: Their Nature and Possibilities. vii, 48 pages. University of Kansas Press, Lawrence 1941 (University of Kansas Publications, Humanistic Studies, No. 26) \$0.50

**Andreas Capellanus.** The Art of Courtly Love by Andreas Capellanus. With introduction, translation and notes by JOHN JAY PARRY. xi, 218 pages. Columbia University Press, 1941 (Records of Civilization, Sources and Studies, No. 33) \$2.75

SCHWARTZ, EDUARD. 1. Vigiliusbrieve. 2. Zur Kirchenpolitik Justinians. 81 pages. Beck, Munich 1940 (Sitzungsberichte d. Bayer. Akad. d. Wissenschaften, Phil.-hist. Abt. Jg 1940, H. 2) 5 M.

—, ed. Acta Conciliorum Oecumenicorum. Tomus Tertius: Collectio Sabbatica contra Acephalos et Origenistas destinata. Insunt Acta synodorum Constantinopolitanae et Hierosolymitanae. A. 536. xiv, 269 pages. De Gruyter, Berlin 1940 80 M.

## BIOGRAPHY. FICTION

GERE, FRANCIS KENT. Boy of Babylon. 127 pages, ill. Longmans, New York 1941 \$2

LINSAY, JACK. Hannibal Takes a Hand. 320 pages. A. Dakers, London 1941 8s.

— Light in Italy. 288 pages. Gollancz, London 1941 8s. 6d.

NAGEL, SHERMAN A. Cyrus the Persian. 192 pages. Eerdmans, Grand Rapids 1941 \$1

RYAN, THOMAS. The Warrior (Alexander the Great). 392 pages. Davies, London 1941 9s. 6d.

Ulysses the Wanderer. 83 pages. Nelson, London 1941 1s.

## PEDAGOGICAL

BAVERSTOCK, H. S. A Senior Latin Reader: Studies in Latin Vocabulary and Translation. 142 pages. Whitcomb and Tombs, London 1941 5s.

BIZOS. Cinquante versions grecques. Classe de seconde. 2<sup>e</sup> série. 64 pages. Vuibert, Paris 1940 5 fr.

A Latin Birthday Book, compiled by MARGUERITE KRETSCHMER. vi, 192 pages. American Classical League, New York 1941 \$1.25

LAWLER, LILLIAN B. The Latin Club. Fifth edition, revised and enlarged. vi, 65 pages. American Classical League, New York 1941 \$0.50

SCHRIKE. Cinquante versions latines. Cl. de seconde. 3<sup>e</sup> série. 64 pages. Vuibert, Paris 1940 5 fr.

Sisters of St. Joseph. Ecclesia Latin Reader, Book I. 260 pages, ill., maps. Noble and Noble, New York 1941 \$1.80

STANFORD, WILLIAM BEDELL. Classical Scholarship in Trinity College, Dublin, Since the Foundation. A short survey in honour of the 350th anniversary. 24 pages. Hodges, Figgis & Co., Dublin 1941 (Reprinted from *Hermathena*, Vol. LVII, May, 1941) 6d.

WHITE, DORRANCE S. The Teaching of Latin. 320 pages. Scott, Foresman & Co., Chicago 1941 \$2